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T O T H E  
M E M B E R S  
O F T H E  
M E T H O D I S T S O C I E T I E S,  
O N

*Several interesting Subjects.*

PUBLISHED

At the earnest Request of the QUARTERLY  
MEETING of the SHEFFIELD  
CIRCUIT.

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By JAMES WOOD,

Preacher of the Gospel.

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L O N D O N:

Printed for G. WHITFIELD, New-Chapel, City-Road;  
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Joseph Thacker of

ADDRESSES

MEMBERS



METHODIST SOCIETIES

General interesting subjects.

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## ADDRESS, &c.

DEAR BRETHREN,

**A**T a late Quarterly Meeting, an enquiry was made, "Whether some of the Members of our Societies were altogether free from conforming to the custom of *visiting* or *receiving visits*, at the *annual Feast*\* where they live?"—and it was generally thought they were not. It was then enquired, "Is it wrong thus to conform to an ancient custom? Is there any thing in it that is evil in itself, or that has any tendency to moral evil in its consequences?" It appeared to be the general opinion of the Brethren present, that it is wrong in itself, and that its whole tendency is to evil, in every point of view. It was, therefore, requested that something might be drawn up on the subject, to point out its nature and tendency; strongly hoping you will entirely give it up, when properly informed. You will, therefore, permit us to use great plainness of speech, and the utmost faithfulness in this Address. May our Lord and Master

\* In Yorkshire it generally goes by this name: in Derbyshire, Staffordshire, &c. it is called a *Wake*; in Lancashire it is known by the name of *Rushbearing*; and in the West of England by the name of *Revel*. It is supposed to have been instituted for the purpose of commemorating the dedication of the respective parish churches. The design of it was probably very good, but like many other things of a religious nature, has been dreadfully prostituted to the most diabolical purposes.

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give us access to your hearts! May you all be open to conviction, and faithful to it when received, and reap all the benefits of the Saviour's death and intercession.

Taking it for granted that some of you have been accustomed either to visit your relations, or acquaintances, on such occasions; or to prepare more food than at other times, for the accommodation of your friends, at your annual feast, it may be proper to enquire what harm there is in it, either to yourselves, or others. However laudable the original design of the institution, or sacred its observation, is not to the present point; but whether, as it is now conducted, it be right in us to conform to it. We conceive it is not, for the following reasons:

1. Because of the manner in which time is generally spent, by great numbers, on such occasions, viz. In eating and drinking intemperately; talking prophanely, or at least unprofitably; in laughing and jesting; singing and dancing; cursing and swearing; fornication and adultery; and in every thing ruinous to the morals of youth, and the happiness of all. The bridle of restraint is, at such times, taken off; and the desire of the flesh, the desire of the eye, and the pride of life, are suffered to have their full scope. Nor do these evils end with the time of feasting; connexions are then formed, habits of wantonness are contracted, and sinful inclinations gain peculiar strength. Convictions are stifled, serious resolutions are broken, and the hearts of many persons hardened, through the deceitfulness of sin.

It is very probable that some of you may be ready to say, "But we by no means run to such lengths of excess; we only invite or visit our friends in a decent way, in order to keep up that friendship which ought to subsist amongst relations." And can you Brethren, think this a

proper





proper justification of your conduct? We conceive, that so far as you enter into the spirit of the feast; so far you have fellowship with the unfruitful works of darkness, and fall under the divine censure: Your conduct is so far from reproving them, that it sanctions all the evils which are committed on these occasions. What would you think of a man's excusing himself by saying, "I don't rob on the highway; nor cut my neighbour's throat;—I only take a trifling thing from his shop, his house, or his field, to suit my convenience, and keep up my reputation in the world?" Would you think it a proof of *his honesty*? If not, how can you think your own plea a proof of *your innocency*?

2. We think it wrong, on account of the waste of money, especially amongst the poor, whose earnings are small, and their demands great. How many of these straiten themselves and families in food; and work beyond their strength, for weeks before the feast, to make provision for the flesh, to fulfil the lusts thereof? How many again contract debts on these occasions which they can hardly pay off for the next half year; and that which ought to go to the cloathing and education of a numerous offspring, must be sent to the creditors. Hence poor families are *kept low* in the world, without any necessity; they suffer long, for a momentary gratification, through a foolish yielding to a prevailing custom. And will you, Brethren, contribute to this wretchedness? Instead of being examples worthy of imitation to all around you, will you be a snare and stumbling-block to them? Will you put it in their power to say, "Why, the Methodists can make feasts, and go to them on sabbath-days, for ten or twenty miles round?" Shall they be lost for ever, through your conduct? Oh ye, who ought to be the salt of the earth, where is your savour? Ye who ought to be the lights of

the world, where do you shine? Who sees the light of truth and purity of religion in your conduct? Is the light that is in you become darkness? How great then is that darkness?

3. We think it wrong, because of the mixed company it leads to, and the conversation that is consequent. Some of you have relations that are strangers to the life and power of religion; are prejudiced against it; nor can they bear any thing to be said upon the subject, except it be in a very superficial manner, that does not alarm their consciences. If questioned as to their state, or urged to flee from the wrath to come; they would instantly take fire. Should the gospel-glass be held up to them, they would hastily fly from their frightful picture. You must, therefore, fall into their spirit, and talk with them upon any thing of a worldly nature, for hours together, in order to make yourselves agreeable to your visitants. But is this a proper redemption of time? Is this a proof that you love Christ more than father or mother, brother or sister, houses, lands, or life itself? Is it an evidence that you are crucified to the world, and the world to you? that your life is hid with Christ in God; that your treasure and heart are in heaven; that you are taught of God, and led by the Spirit of holiness? Does it prove that your fellowship is with the Father and his Son Jesus Christ? Does it not rather shew, in the clearest manner, that while we can act thus, we are, at best, but trimmers betwixt God and the world? That we can turn Christ out of doors, rather than offend poor dying mortals, whose breath is in their nostrils; that we savour not the things which be of God, but those which be of men? Oh Brethren, what are we doing! There is death in the pot. The plague is begun. Wrath is gone forth against fruitless professors. The slumbers of sin are upon us. We have been beguiled by the  
subtle

subtle serpent. The Lord in mercy rouse us, lest we be found with our lamps gone out!

Do you say, "But we do not *invite such persons to visit us*; yet when they come, we cannot turn them away?" To which we answer,—If you act in all things according to the Bible, they will either not come at all, or will soon go away of their own accord. If you shew them that you are not of this world; that you are chosen out of it, and are determined for heaven; they will shun your company. If you doubt of this, make the trial; take your Bible, and read a chapter; your hymn-book, and sing an hymn; and then pray one after another. When you shall have been thus employed, relate to one another what God hath done for your souls. Do this as in the Divine Presence, and as creatures that must very shortly give an account for every idle word. Will irreligious persons like such employment? Oh no! All that is within them will rise against it. It follows then, that you must either give up religious exercises, and shew that you are of the world, and of consequence, enemies to God, and lying in the wicked one, James iv. 4;—1 John v. 19; or give up feasting on such occasions. Your future conduct will shew your choice.\*

4. We consider it as inconsistent with that caution, Matt. xxvi. 41, "Watch and pray, that ye enter not into temptation." We cannot conceive how it is possible for persons to avoid the entrance into temptation, when they in a manner, tempt the

\* Where these feasts are kept on the Lord's-day, as they often are, no real Christian can, with a good conscience, countenance them, on any consideration. Rather, should we not observe such days, as days of fasting and humiliation, in consideration of our past sin and folly, in so dreadfully prostituting the sacred day of the Lord, in the time of our ignorance, when we followed the multitude in doing evil?

devil and the world, to tempt them; when they run into the snare, or rather form the bait themselves, and are caught by a hook of their own making. Instead of standing upon their guard against every thing that would hurt their souls; watching over the thoughts, purposes, and motives of their hearts; they are occupied in preparing for the feast, or how they may get to it. Let no man say, in such a case, when he is tempted, that he is tempted of God; for God tempteth no man to evil. But he is self-tempted, and drawn away from the Fountain of Life, the path of duty, and a proper subjection to God, by his own lust; and then enticed, by satan and wicked men, to acts of greater wickedness and rebellion against the Most High. Here the waters are let out, and who shall gather them? The soul becomes like a field without a fence, open to every wandering beast; or like a city without a wall, a ready prey to an assailing adversary.

5. We judge it to be flatly contrary to that request in the Lord's prayer,—“Lead us not into temptation; but deliver us from evil.” It most certainly becometh the professors of Christianity, to let their prayers and practice correspond, otherwise they give all around them cause to suspect their sincerity; and they themselves have great reason to fear that they have only the lamp of profession, without the oil of grace. Bring this subject home; consider it closely, and with application to yourselves. We pray that we may not be led into temptation, and shall we run into company that will certainly be a temptation to us; or shall we invite such company to our houses? Shall we act in a manner that will tempt other professors to do the same? Shall we become tempters to the wicked themselves, by countenancing a practice which has, in all probability, led thou and of souls to the devil? Shall we put



it into the power of any persons to injure us, or themselves, under our roof? Surely you are ready to exclaim, "God forbid, that we should act thus any longer! We had rather lose the friendship of all men, than be instrumental of turning one soul out of the way of life, or of hardening a sinner in his sins." May you all be of this mind, and then you will have very little difficulty in your path of duty.

6. Another reason against this practice arises from matters of fact. Wherever any of the Methodists give into the custom, the result is, that they suffer such loss in their souls by it, as they seldom recover for many months; perhaps do not fully regain till the return of the festival. Some members of our Societies, have sunk so far into guilt, shame, fear, and all their concomitants, as to relinquish hope, neglect the means of grace, shun religious persons, and so fall back again into the spirit of the world, from the corruptions of which they had happily escaped. The heart has been emptied of grace, garnished with levity, and re-occupied by the unclean spirit, with seven others more wicked than himself; and the last state of that man has become abundantly worse than the first. And shall this *flaming beacon*, which gives such awful warning, be utterly lost upon us! Shall it give no alarm, or the danger be disregarded? Shall we presume to stand, where the mighty have fallen? Rather, let us fear, lest a promise being left us of entering into rest, we should come short of it.

But some persons may object to these reasons, and say, "that feasting is not only consistent with the practice of God's ancient people, but is expressly enjoined by precept, Exod. xxiii. 14." To which objection we answer,—Feasts, of various kinds, such as that of the Passover, of Pentecost, &c. were wisely and graciously enjoined the chil-  
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dren of Israel to observe, to remind them of God's infinite goodness towards them in Egypt, and their departure from it; in giving them the Law at Sinai, and pointing out to them, by typical expiations, the great propitiatory Sacrifice which should be offered for the sins of the whole world. *But what have Christians to do with these, under the glorious Redeemer's Dispensation?* Shall they put on the ceremonial yoke, which the adherents to the Law of Moses could not bear? Acts xv. 10.

If any persons will plead for feasting on this ground, they surely cannot, with any modesty, object to any part of that shadowy dispensation: They must carry their *daily offerings* to the priests, assemble thrice a year at Jerusalem, and be obedient of all the directions of Moses respecting legal uncleannesses.—The barely mentioning of these things, is a sufficient reply to such a far fetched objection. There are no such festivals enjoined in the New Testament, by Christ or his Apostles; nor was any such thing known amongst the primitive Christians, till the purity and simplicity of the Gospel were on the decline. Hence, the custom pleaded for, has no countenance at all from the Scriptures; and matters of fact flow, like a rapid torrent, to drive it utterly away.

But others may plead for its continuance, because they are unwilling to be singular. "Why should we," say they, "be different in our conduct from all the rest of our neighbours?" We answer, we by no means wish you to differ from them in any thing that is pleasing to God, and profitable to the souls of men; but in every thing that is inconsistent with the word of God, we wish you to abstain from their practice, that you may not be partakers of their sins; but that you may, by your wise and exemplary conduct, be instrumental of plucking them as brands out of the fire.

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But suffer us to ask, Is not this plea a copy of your countenance, and at the bottom of all the reluctance you shew in giving up this evil? You are not willing to take up your cross; to confess Christ before men; to go without the camp, bearing his reproach. You wish to run with the multitude;—and die with the redeemed;—to live after the flesh, and to be found at death with the fruits of the Spirit; Like slothful farmers, who would gladly reap without ploughing or sowing; and see their fields covered with a pleasing verdure, without toil or labour. Oh ye temporizers! ye half-hearted professors! Turn to the right hand, or to the left. Be *wholly* either for God or the devil. If you love Christ's service, bear his yoke, and put on his livery, the badge of reproach: But if you prefer the drudgery of sin, honestly declare it, and be faithful servants to the master you choose. Do you shudder at the thought of serving the devil faithfully, and dwelling with him for ever? Then come out from amongst the ungodly, their company, spirit, and practice; and yield yourselves to God, as those that are alive from the dead.

Perhaps some of you may enquire, "What would you wish us to do at such seasons, that we may be kept from stumbling others, and being stumbled ourselves?" We apprehend, the best way will be, for you to act just as you would at any other time, without asking any one friend to visit you, or making the least provision on the occasion. If any of your friends come, let them share with you in your plain fare, and unite with you in family worship. Assign your reasons for this conduct, and embrace the opportunity, as though it would be the last you may ever have, of warning and exhorting them, to seek with ardour the salvation of their souls. Set before them the uncertainty of life, the sinfulness of sin, the love of the Saviour, and his readiness to receive the weary and heavy laden to rest.

rest. But in this, Brethren, you will want more than natural strength and courage; you will surely need the power and wisdom of the Holy Spirit. Be much in prayer to God, that you may have grace to be faithful; to act according to his word and will in all things; and shine as lights in the world, amidst a crooked and perverse generation.

Another thing was mentioned at our Quarterly Meeting, respecting Funerals. The manner of conducting these is different in various places: But surely such seasons for usefulness should not be lost by religious characters, who may be present. They have then a fair opportunity given them to speak on the things of God, and point out the importance of being found ready. An instance of mortality before their eyes: a fellow-creature, taken from all below; perhaps, a relation, a very dear friend, is gone to his long home: gone, to the unclouded glories of heaven, lasting as the existence of Jehovah; or to the unmixed torments of hell, endless in their duration. What an awful change! How solemn the thought! And shall not the living lay it to heart, and labour to be found of God in peace, without spot, and blameless? Oh Brethren, whenever you are called to such a scene, and more especially when any of your own family is removed hence, labour to improve the season, in the most useful manner, to yourselves and all around you. Avoid every thing that has the smallest tendency to destroy seriousness and devotion, and check the first appearance of it in any other person. If we have any tolerable degree of prudence and zeal, we shall not be at a loss for matter to lead us to some useful observations, on the circumstances which attended the departure of our friend, and which, like bread cast on the waters, may be found after many days. But prayer and praise should fill up much of our time, on such an occasion.



It is much to be lamented, that on these occasions most of our people are governed by the custom of the place where they live, and very few have courage enough to swim against the stream. But can any thing be more preposterous, or more unseasonable, than feasting at a funeral, which is the constant practice in many places? Brethren, on no consideration whatsoever conform to the world in this. For the honour of God, and for the sake of your neighbours, break the neck of this wretched, this dreadfully sinful custom. Many of those who have no religion are weary of it, on account of the trouble and expence attending it: Set them the example, and they will gladly follow you; but whether they will or not, be you determined in this matter.

Another thing which called the attention of our Brethren was, a habit which some of our hearers have contracted, especially in the summer season, of standing in the yard of the chapel till the moment the service begins. This is far from helping them to a right frame of mind for hearing profitably, or praying with the Spirit and the understanding. Their thoughts are scattered; their affections cold, or lukewarm; their eyes wandering over the congregation, to observe the dress and deportment of others. Hence the word of God falls on these hearers like seed on a beaten path, and is soon picked up by the birds of prey. They go away with little or no profit, and thus become hardened under that word which was designed to be the power of GOD to their salvation. We wish you, Brethren, not only to avoid this custom yourselves, but to set your faces against it. Give a friendly hint to any of your neighbours who do it, and labour, by persuasion and example, to remove this evil from your different places of worship.

Endeavour likewise to be at the place in good time; for if you be not present at the beginning of  
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the service, you are in danger of getting your minds discomposed, and of losing the benefit you might otherwise reap from the opportunity. But the evil is not confined to yourselves: By coming in late, you weaken the hands of God's servants, and lay them open to temptation, that they are not useful or acceptable to you; that you are weary of hearing them, and therefore keep away. At the same time you injure other hearers, by drawing off their attention when some suitable word is dropped, which might otherwise prove an eternal blessing to their souls. Labour to be present at the beginning of the service, go immediately into the chapel, and lift up your heart to God in prayer, for a blessing on the preacher, the congregation, and especially your own souls. Consider, it may be your last opportunity of hearing the precious word of life. Oh, hear for eternity! Hear as creatures that must shortly give an account for every sermon, and be judged according to the Gospel which you hear.

Another point was also mentioned, viz. Family Prayer. It appeared to be a doubtful matter with the Brethren present, Whether every member of our Societies, who is at the head of a family, conscientiously discharges this part of his duty. The obligations to it are so strong and numerous, that we could hardly suppose any man professing to enjoy the life of religion, or even to be seeking it, would live in the wilful neglect of it. You cannot be ignorant, Brethren, that in whatever point of light you view this subject, it must appear reasonable and just, that if placed at the head of a family, you should daily worship God together. The relations which are found in families, whether as husbands and wives, parents and children, masters and servants, flow from God as the Fountain, and exist by him as the infinitely wise and righteous Governor of the world. He therefore is the Founder of your families, and has an unalienable right

right to rule and govern them. Your rule at the head is by his appointment, and your daily worshipping of him, is but a proper acknowledgment of it. View him as the gracious Benefactor of all you enjoy. He daily loadeth you with his benefits, for body and soul, for time and eternity.

“How do his mercies close you round!”—You rest under his protecting care; your habitation is safe from the evils of fire and sword; your bodies are refreshed by comfortable sleep, and your forfeited lives spared, by his infinite mercy. And how many spiritual blessings do you enjoy! What glorious Gospel light; what precious privileges for Christian fellowship, and gracious helps in your way to Sion! Shall all these unmerited favours meet with no return of gratitude;—no humble, cheerful acknowledgments from you? Is the continuance of these a matter of indifference to you, that you never think it worth asking for in prayer? How justly might the Lord say to you, as he did to apostate Israel, “I will return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax, given to cover her nakedness?” Hosea ii. 9. How striking the resemblance betwixt prayerless families who do not acknowledge God, and the swine who feed on the acorns which fall from the tree, but never look up to see from whence they fall!

What an example does a parent set his children, or a master his servants, who neglects the worship of God in his house! Supposing any of these should now be brought on a bed of sickness, and his earthly tabernacle be dissolved; supposing he should exclaim, “Oh that my parent, or my master, had prayed with me while in health, and talked to me about my soul! I might then have sought and found mercy; but now, I am going into eternity, with all my sins upon me, and I fear I shall be lost for ever!” What anguish would such an exclamation

clamation produce in your breasts, if you have any feeling, any conscience! Take heed, Brethren, lest this should be more than realized in time, lest you should hear such a thunder-clap in your ears in eternity! For, if the Lord will pour out his fury upon the families that call not on his Name, how can you escape, who must be conscious it is a duty incumbent on you, and yet live in the neglect of it? Bear with us, Brethren, for if we be beside ourselves, it is for your sake, that you may now be led to give all diligence in making your calling and election sure. If you have never yet prayed with your families, now begin, and the Lord will help you. Simply pour out your hearts before God, like a child to his parent, or as a beggar at your door would solicit your bounty. Do not aim at fine words; this would not please God. It is the language of the heart which he accepts, however broken or uncouth it may be to the ear of a critic. Look up to God, for the Spirit of grace and supplication, to help your infirmities, and make intercession for you with groanings which cannot be uttered. Let nothing keep you from the exercise; no business, no company, no cross; and when you have begun, be constant and firm, that nothing may turn you from the delightful path. Get the best time for it you can, in the morning, before the mind be much engaged in business; and in the evening, before any of your family become drowsy. Strive to keep from dull formality in the duty; pray in the Holy Ghost, and look up for a gracious return of your prayer. Regard no iniquity in your heart, nor yield to it in conversation; so shall the blessing of God rest upon your habitation, and on all the work of your hands.\*

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\* Perhaps some will say, "But I have no gift in prayer, and therefore I am ashamed to attempt to pray with my family." Then by all means procure a form of



We trust we shall not be thought tedious, in mentioning one thing more, of real importance to the well-being of our Societies. It has been customary for some Methodists to take the Sabbath Day for visiting their relations. In cases of sudden sickness no blame can attach to such visits; but it is greatly to be feared, that some members of our Societies are not under such restrictions. Are there none who can take that season for visiting, as a kind of relaxation from the toils of the week and the duties of the day? Have we none among us, who spend the sabbath in walking or riding needless journeys, paying needless visits, in talking about worldly matters, or on useless subjects? The sabbath ought to be sacredly observed, and spent in a manner which will best answer its original institution. In it we are not at liberty to speak our own words, or find our own pleasures, *Isai. lviii. 13.* We should, with the Disciples, be early in the worship of God, in our closet, our family, or in the public congregation. Those members of our Societies, who have children or servants, should consider the important trust reposed in them, and train up the several branches of their families in a manner that will yield them peace at the last. Some time, at least, should be spent with them more than usual on other days, in order to get eternal things impressed on their tender minds. It would be of great use to talk freely and closely with them, according to their age and capacity, on religious subjects; to impart light, correct mistakes, and stir up every good desire. If we neglect this, what reason have we to hope for the blessing of

of prayer, and in God's name make use thereof, till the Lord shall enable you to lay it aside. You know our late venerable Father published prayers for families, on this very account; so that you are left without excuse, if you neglect this important duty any longer.

God,

GOD, on our children or servants? If we be disobedient to GOD, is it any wonder if they be disobedient to us? Oh Brethren, let your own happiness, and that of your families, prompt you to respect the Divine Authority, Deut. vi. 7. Never waste any part of the Lord's-day in idle or needless visits, in unprofitable conversation, or lounging inactivity. Instead of idly reasoning respecting the morality of the Lord's-day, as too many do, seriously consider how great a blessing, what an inestimable privilege the Lord hath bestowed upon us, in giving us one day out of seven, to spend wholly in his service, and for the good of our precious souls; and divest yourselves of all worldly cares and employments, as far as you possibly can, in order that you may wait upon GOD, without molestation and without distraction. Remember, much depends on the manner in which you *begin* the sabbath; for generally, any sinful indulgence in the morning of that day, will lead to deadness and indevotion through the whole of it; and if the sabbath be barren, it will be no wonder if all the circumstances of the following week be painful and distressing. On the other hand, a good beginning on that day leads to life and activity; and the first-fruits being holy, the residue will be pleasant and prosperous.

Let us prevail with you, dearly beloved, to lay aside every weight, and the sin which hath hitherto most easily beset you. Stir up the gift of GOD, and get filled with the Spirit of holiness. So shall you walk with GOD here, and in a little while ascend in the chariot of salvation, to behold and enjoy the unfading inheritance, the unclouded glory, the ETERNITY of bliss, which Christ hath promised to all his faithful servants.

HYMN

## H Y M N.

- 1 **C**OME, Saviour, Jesu, from above!  
Assist me with thy heavenly grace!  
Empty my heart of earthly love,  
And for thyself prepare the place.
- 2 O let thy sacred presence fill,  
And set my longing spirit free;  
Which pants to have no other will,  
But night and day to feast on thee.
- 3 While in this region here below,  
No other good will I pursue:  
I'll bid this world of noise and show  
With all its glitt'ring snares adieu.
- 4 That path with humble speed I'll seek,  
In which my Saviour's footsteps shine;  
Nor will I hear, nor will I speak  
Of any other love but thine.
- 5 Henceforth may no profane delight  
Divide this consecrated soul:  
Possess it thou, who hast the right,  
As Lord and Master of the whole.
- 6 Wealth, honour, pleasure, and what else  
This short-enduring world can give,  
Tempt as ye will, my soul repels,  
To Christ alone resolv'd to live.
- 7 Thee can I love, and thee alone  
With pure delight and inward bliss:  
To know thou tak'st me for thy own,  
Oh what a happiness is this.
- 8 Nothing on earth do I desire  
But thy pure love within my breast:  
This, only this will I require,  
And freely give up all the rest.

F I N I S.

M M Y H

And finally, I have been thinking about you very much lately.

But night and day, to him, as there,  
Which seems to have no other will,  
And let me long for that (last)  
A O gently heard, goodness will.

While in this region he observed  
the good will of the  
people and the  
the good will of the  
the good will of the

For all I care, nor will I speak  
To which my 30 years' experience  
I'll leave with him, and he'll tell me  
The way to the top of the mountain.



SEP 19 1954

On what's happened in the  
I know something about it  
I will give details of it and tell  
I have told you and the others

And first, we must be able to  
The only way to do this is  
the way we have within us, and  
to know on earth do I believe

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